

Roman council that changed times and laws not the Lord. Judge ye, is it right to serve man rather than God. We tried man made laws for twelve years and found them burdensome, we find the perfect law more joyous, for that law makes us free.

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### LOPSIDED RELIGION.

BY GEO. A. COPP.

We all, perhaps, have seen unevenly balanced burdens, where too much is on one side, and nothing or little on the other. It is very hard to keep in a straight line carrying a load of this kind. I once saw a little girl carrying a sack, and with all she had in the sack in one end. In carrying the sack she held to the end that had nothing in and the burden all at one end caused her to walk as if she was drunk. I have seen persons carrying a large pail, or other heavy weight in one hand and nothing or little in the other, and I noticed that these persons bent their bodies out of the true and upright position. I have seen men mount horses and because of too much weight on one side, cause the horse even to stagger to one side. I have seen springed vehicles with one side of the vehicle loaded heavier than the other, which caused the body of the vehicle to assume a strained and uneven position, so that every other thing in the vehicle, either went that way or inclined that way. And not unfrequently wrecks are produced in this way for when too much strain is on one side, an uneven road is apt to cause an upset, or a break down.

It is proper and right to be well balanced in every calling in life. Unevenly balanced people have done a great amount of mischief. Such persons the national authorities have learned to keep a watchful eye upon. Society has noted and spotted not a few of them, and well it should be or else the peace and safety of the commonwealth and society would not be secure. I have noticed that not only have unevenly balanced persons scouted the country with maimed, social and national unbalanced burdens, but a class of the same people have entered the sacred precincts of the sanctuary. There is the man who carries all water

for only baptism on one side, and on the other a handful of dried up light material to represent the baptism of the spirit, and which is scarcely thought of as abalance. Then there is the man who carries all spirit as baptism on one side and little or no water on the other. Then there is the man who carries all faith as the means of salvation on one side and little works on the other. Or another who carries all works on one side and little faith on the other. There is the man, too, who carries a great bundle of Saturday Sabbath goods on one side, and but little of anything on the other. But by the large bundle this man carries and the noise he makes carrying it you would suppose if any man has a stock of goods worth examining he has but to unwrap it, and it will surprise me if you are not surprised to find it stuffed with dry stricks, hay, wood and stubble. Then there is the millenarian who carries a great stock of that doctrine on one side, and little on the other. Then there is the soul-mortalist carrying his bulk all on one side and but little else on the other; and there may be the soul immortalist who may do the same thing.

Now if you will notice these persons closely, I think you will find them not properly balanced, and no one should be much surprised if they should walk to one side and out of the true balance. But to walk in this way is not a safe course to pursue. Persons on the border or on the extreme side are not safe people to follow; because they are not on safe grounds themselves. Men of this kind are avoided even in state as well as in municipal affairs.

A man of this kind should not censure any one but himself if he should have an uneven, rough, thorny and stony way, for he is out of the true path. It is quite possible for a man to select even a rougher road than that traveled by our blessed Lord.

Christ says his burden is "light," and when I see a man groaning under a load that will nigh sink him to the ground, I at once think it is that man's burdens and not Christ's. And I can always tell what kind of goods a man displays to the world by the pack he carries. I can tell the kind of goods a man deals in by his kind of talk and

his advertisements. When I hear a man talk of wheat, corn, cattle and fruit, I have reason to believe him a farmer. When I hear him talk about mining, I have reason to believe him a miner. When I hear a man talk of Saturday as the Sabbath, I know he is a Sabbatarian. When I hear a man speak of the spirit being all in all, I have reason to believe him a Quaker, but when I hear a man speak of Christ as all in all I have reason to believe him a Christian.

When I see a procession go through a town with banner floating, I can tell by the prominent letter at the head of the banner what main object is desired to present to the world.

When I see professed Christians throw to the world a banner with Saturday as the Christian Sabbath written in bold letters at its head, I know what is in that man's heart. I know that that kind of goods is his main stock in hand. He may have other articles or goods, but his main stock in store are those which he carries advertised at the head of his banner, and cries to the world to accept.

He may claim to have Christ's name at the head of the banner, and it may be there, too, but if there, it is painted in such feeble and delicate colors that it can scarcely be seen or read at all. Or if it had been painted in bold letters once, the carrier of the banner has either allowed those letters to become so much weather beaten that one can scarcely read the name, or else he has painted his other stock of goods in such golden letters as to outshine the name of Christ.

Too much boldness and audacious display may cause suspicion that there is something wrong in the whole concern. A thing so momentous and important could scarcely have been overlooked and only discovered at this late day. I have learned to know this: that when a man comes to me with anything else than gold itself, to enrich me right away, he is the man to be avoided of all men. And when a man comes preaching a pet idea of his own as the main feature of salvation, avoid him as you would a worldly cheat, for by his conceit he may swindle you of your soul. I don't want man's trash and rot, for I have enough of that myself